# وَصَايَا

# Advices of

# أَبِي الدَّرْدَاءِ

رَضِيَ اللهُ عَنْهُ

# Abu Ad-Dardaa

Shaykh Saalih ibn Abdul Aziz Aali Shaykh

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**Shaykh Saalih ibn Abdul Aziz Aali Shaykh**

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Biography for the Noble Shaykh Saalih ibn Abdul Aziz ibn Muhammad Aali Shaykh the Minister of Islamic Affairs, Endowments, Dawah and Guidance—Saalih ibn Abdul Aziz ibn Muhammad ibn Ibrahim Aali Shaykh

He was born in the city of Riyaadh in the year 1378 H, coinciding with 1959 on the solar calendar. He was raised in a home of knowledge and righteousness. He father is Shaykh Ibrahim—may Allah have mercy upon him—one of the well-known scholar. His grandfather is the renowned Shaykh Muhammad ibn Ibrahim—may Allah have mercy upon him—who was from the most prominent scholars of his time, and the Mufti of the kingdom of Saudi Arabia during his time.

**His education:**

He completed his phases of education in Riyaadh and then enrolled in the University of Malik Sauood in the college of engineering. Then he transferred to the University of Imaam

Muhammad ibn Sauood in the college of the foundations of the religion, and from there he graduated.

Just as he studied with a number from them:

His father Shaykh Abdul Aziz ibn Muhammad ibn Ibrahim

Shaykh Abdul Aziz ibn Murshad

Shaykh Abdullah Aquil

Shaykh Abdullah Ghudayan

Shaykh Salih Al Atram

Shaykh Hamad Al Ansaari

Shaykh Ismael Al Ansaari

He excelled in Islamic knowledge since he was young, and he adhered to taking it from the major scholars, along with giving great importance to research, reading, and authoring. He was granted the highest knowledge based Ijaazah from a number of scholars in the kingdom of Saudi Arabia, and Tunis, Morocco, Pakistani, and India.

**His education and teaching:**

He worked in service of academia in the Islamic University of Imaam Muhammad ibn Suood/College of Foundation of the religion until the year 1416 H.

He debated many knowledge based theses and oversaw some of them. In addition to that are his continuous Islamic lessons in the Masjids. His lesson have been characterized by his methodology, studies and scientific strength of the material, with his eagerness to take into account the educational aspects. He has a number of knowledge based summarized lectures, with an educational, and methodology, and gathering discussing religious affairs and Dawah. He has participated in a number of seminars and conferences inside and outside the kingdom of Saudi Arabia.

**Authored works:** He has a number of authored works, some of which have been printed, from them:

Quenching the thirst by supplementing that which was not collected

The encyclopedia of the six books of Hadith

The introduction into the book of Tawheed

BIOGRAPHY OF THE AUTHOR

Address to the west from the vision of Saudi

Positions held:

Royal Decree issued appointing him Deputy Minister of Islamic Affairs, Endowments, Dawah and Guidance 1416 H

Royal Decree was issued in 1420, for his appointment as Minister of Islamic Affairs and Endowments, Dawah and Guidance

Member of the Supreme Council for Islamic Affairs

General Supervisor of King Fahd Complex for Printing the Holy Quran

Chairman of the Supreme Council of endowments

Chairman of the Board, Dawah and Guidance.

Chairman of the Supreme Council for charities for the memorization of the Koran.

President of the World Assembly of Muslim Youth.

Chairman of the Executive Council of Ministers of Endowments and Islamic Affairs.

Member of the World Islamic Council for Da'wah and Relief.

Member of the Supreme Committee for Education Policy.

Chairman of the Commission to prevent disabilities in children.

Member of the in jurisprudence Assembly Arabia.

# INTRODUCTION

In the Name of Allaah, the Most Gracious the Most Merciful:

All praises belong to Allaah, Who said in the precise revelation (of the Qur'aan):

﴿ مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ
رُكَّعًا سُجَّدًا ﴾

> **"Muhammad is the Messenger of Allaah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer]."[1]**

All praises belong to Allaah, Who has made for this Ummah examples for them to follow and teachers from whom knowledge and action are taken. Surely for Him is the best praise, for establishing distinguished men who guide, direct, and lead to that which is correct, thus purifying this Ummah with advice. They

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[1] Soorah Al-Fath [48:29].

convey goodness among the people with their statements and actions; therefore, to Him belong all praises and glory.

I bear witness that nothing has the right to be worshipped except Allaah alone without partners, and I bear witness that Muhammad is His Messenger. May the Praise and Peace of Allaah be upon him, his companions, and his family until the Day of Judgment. As to what follows, I ask Allaah the Exalted to make us from those who follow the guidance of the companions of the Messenger of Allaah, Peace be upon him.

# ADVICE AND ITS IMPORTANCE

The address concerning advices is an important educational topic—not only for youth or only for adults, but for every religiously accountable individual. Advice comes to us on this topic in the Noble Qur'aan and in the Sunnah of the Messenger of Allaah, Peace be upon him.

In general, it is necessary that advice come from someone who has an understanding of the Qur'aan and Sunnah, because the advice will be maximized if it is from the light of the Book and from the light of the Sunnah of the best of the children of Aadam, Peace be upon him.

Abu Ad-Dardaa', may Allaah be pleased with him, is from the select few of the companions of the Messenger of Allaah, Peace be upon him; however, many people do not know his biography, teachings, or what the scholars have said about him.

He was a scholar from among those about whom it was said,

اِنْتَهَى عِلْمُ الصَّحَابَةِ إِلَى سِتَّةٍ

**"The knowledge of the companions ends with six individuals."** [2]

It has been narrated from Anas, may Allaah be pleased with him, that he said,

مَاتَ النَّبِيُّ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ - وَ لَمْ يَجْمَعْ الْقُرْآنَ غَيْرُ أَرْبَعَةَ : أَبُو الدَّرْدَاءِ ا وَ مُعَاذ ا وَ زَيْدَ بْنَ ثَابِتٍ ا وَ أَبُو زَيْد.

**"The Prophet, Peace be upon him, died and only four had gathered the Qur'aan: Abu Ad-Dardaa', Mu'adh, Zayd ibn Thaabit and Abu Zayd."** [3]

Abu Ad-Dardaa' abstained from the worldly life, seeking the next life, turning away from the deceptive life of this world, such that he said, as shall be discussed,

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2 Collected by ibn Sa'd in *At-Tabaqaat* [351/2] from Masrooq. He said, **"I studied the companions of the Messenger of Allaah, Peace be upon him, and I found that their knowledge ends with six: 'Umar, 'Ali, 'Abdullah, Mu'adh, Abu Ad-Dardaa' and Zayd ibn Thaabit."**

3 Collected by Bukharee [48,47/9]. It is said that Abu Zayd was Thaabit ibn Zayd and it was said that he was Sa'd ibn Ubayd.

كُنْتُ تَاجِرًا قَبْلَ الْمَبْعَثِ ، فَلَمَّا جَاءَ الإِسْلَامُ

جَمَعْتُ التِّجَارَةَ وَ الْعِبَادَةَ ، فَلَمْ يَجْتَمِعَا ،

فَتَرَكْتُ التِّجَارَةَ ، وَ لَزِمْتُ الْعِبَادَةَ .

**"I was a merchant before the sending (of the Prophet), so when Islam came, I combined trade and worship, but they did not mix. So I abandoned trade and adhered to worship."** [4]

I advise all my brothers to give life to their gatherings by mentioning the companions, may Allaah be pleased with them, and by mentioning their teachings, their Sunnah, and what they upheld, from what can be found in trustworthy books such as *Tadhkiratul-Hufadh* and *Seeratul-A'laam An-Nubalah* by Adh-Dhahabee, and *At-Tabaqaat* by ibn Sa'd.

Today, our speech is a lot while our actions are few. We need to journey with our souls and our lives back to what the companions—may Allaah be pleased with them—were upon, and what the *Taabi'oon* upheld, may Allaah have mercy upon them and be pleased with them. Certainly life with them gives one balance in one's own life.

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[4] *Seeratul-A'laam An-Nubalah* [337/2].

There many distractions and obstacles to meeting the obligations and other permissible matters, at times leading to falling into the prohibited, and the refuge is with Allaah. Many have drowned themselves in the permissible to the point that it deprives them from their obligations. And this surely leads to the permissible becoming impermissible, since that which leads to the impermissible is also impermissible, and this is established in the principles of the foundation of the religion.

Life with the companions is important and beneficial in that we are able to glance at their statements and actions to take from their lives lessons with context. In this way, even if we cannot see them, we are not without them by way of their words—for behind their words are conditions, histories, and enlightenment. Thus, the statements of the companions are beneficial for advancement, *da'wah,* and other areas that impact the people, provided we take a closer look at their words and advice. Therefore, everyone should give life to gatherings by mentioning their biographies and their status with comprehension of their advice, knowledge and guidance.

Ibn Mas'ood, may Allaah be pleased with him, said,

إِنَّ اللهَ - عَزَّ وَ جَلَّ - اطَّلَعَ فِي قُلُوبِ الْعِبَادِ
فَوَجَدَ قَلْبَ مُحَمَّدٍ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ -
خَيْرَ قُلُوبِ الْعِبَادِ فَاصْطَفَاهُ لِنَفْسِهِ وَ خَصَّهُ
- أَوْ قَالَ : بَعَثَهُ بِرِسَالَتِهِ - ثُمَّ اطَّلَعَ فِي
قُلُوبِ الْعِبَادِ بَعْدَ قَلْبِهِ فَوَجَدَ قُلُوبَ أَصْحَابِهِ
خَيْرَ قُلُوبِ الْعِبَادِ فَجَعَلَهُمْ وُزَرَاءَ نَبِيِّهِ -
صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ - يُقَاتِلُونَ عَلَى دِينِهِ

**"Verily, Allaah the Exalted looked into the hearts of His slaves, and He found the heart of Muhammad, Peace be upon him, to be the best of the hearts of the slaves. So He preferred him for Himself, and particularized him"—or he said "He sent him"—"with His message. Then He looked upon the hearts of His slaves after his heart and He found the hearts of the companions to be the best hearts of the slaves, thus He made them the aides of His Prophet, Peace be upon him. They fight for his religion."[5]**

How great was the advice of 'Abdullah ibn 'Umar, may Allaah be pleased with them both, when he said,

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[5] Collected by Ahmad [379/1]; Shaykh Ahmad Shaakir declared it authentic.

مَنْ كَانَ مُسْتَنًّا فَلْيَسْتَنَّ بِمَنْ قَدْ مَاتَ، أُولَائِكَ أَصْحَابُ مُحَمَّدٍ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ - ، كَانُوا خَيْرَ هَذِهِ الْأُمَّةِ، أَبَرَّهَا قُلُوبًا ، وَ أَعْمَقَهَا عِلْمًا ، وَ أَقَلَّهَا تَكَلُّفًا ، قَوْمٌ اخْتَارَهُمُ اللهُ لِصحْبَةِ نَبِيِّهِ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ -، وَ نَقَلَ دِينَهُ ، فَتَشَبَّهُوا بِأَخْلَاقِهِمْ وَ طَرَائِقِهِمْ ، فَهُمْ أَصْحَابُ مُحَمَّدٍ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ - كَانُوا عَلَى الْهُدَى الْمُسْتَقِيمِ ، وَ اللهِ رَبِّ الْكَعْبَةِ .

**"Whoever follows, let him follow those who have died, who were the companions of Muhammad, Peace be upon him; they were the best of this Ummah: the purest in heart, the deepest in knowledge and the most straightforward. Allaah chose them to accompany His Prophet and transmit His religion, so recognize their status, follow their footsteps, and adhere as much as you can to their example of conduct and attitude, for they followed**

**true guidance, I swear by the Lord of the Ka'bah."[6]**

It has been authenticated from the Prophet, Peace be upon him, that he said,

لَا تَسَبُّوا أَصْحَابِي فَوَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِلْءَ أُحُد ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَ لَا نَصِيفَهُ.

**"Do not insult my companions, for by the One in Whose hand is my soul, even if any of you spent the equivalent of Mount Uhud in gold, he would not attain the level of a *mudd* (about 25 ounces in weight or about 3 cups [750 mls] in volume) spent by any of them—or even half (meaning half a *mudd*)." [7]**

This no doubt requires that we lend importance to their statements and actions, and this is the general approach to the clear *salafi minhaj,* which takes the people to the safe source: the Book of Allaah the Exalted and the Sunnah of His Messenger, Peace be upon him, with the

[6]Collected by Abu Na'eem in *Al-Haliyah* [305/1] and by Al-Baghawee from the speech of ibn Mas'ood in the explanation of the Sunnah [214/1].
[7] Collected by Al-Bukharee (1343/3: 3470) and Muslim [1967/4: 2541].

understanding of the *salaf* of this Ummah. The highest of the *salaf* in status are the companions of the Messenger of Allaah Peace be upon him.

We choose the advice of Abu Ad-Dardaa', may Allaah be pleased with him, because it has been narrated from the Prophet, Peace be upon him—from a broken chain of narration that the scholars of biographies use nevertheless—that he said,

حَكِيمُ أُمَّتِي عُوَيْمِر

> **"The wise man of this Ummah is 'Uwaymir (Abu Ad-Dardaa')."** [8]

And it has been authenticated from a number of companions that they said, **"The most intelligent of the people is 'Uwaymir."**

So within Abu Ad-Dardaa' was combined, by the success of Allaah, intellect and wisdom, and he used words with a balance of knowledge, actions and *da'wah* as a reciter and a teacher. His advice and words were not rooted in only lecturing; he extended his efforts in all areas. There would be more than sixteen hundred people reading to him in one gathering, and the

[8] Collected by At-Tabaree in *Ash-Shaamiyain* [88/2: 967].

Qur'aan would be recited to each of them,[9] from person to person, one by one. Adh-Dhahabee, may Allaah have mercy upon him, said,

أَوَّلُ مَنْ سَنَّ الْحِلَقَ لِإِقْرَاءِ الْقُرْآنِ فِي الْمَسَاجِدِ أَبُو الدَّرْدَاءِ - رَضِيَ اللهُ عَنْهُ.

**"The first person to establish Qur'aan recitation circles in the *masajid* was Abu Ad-Dardaa', may Allaah be pleased with him."**

Abu Ad-Dardaa', may Allaah be pleased with him, was one of those who took the Qur'aan from the Prophet, Peace be upon him, and no one else. This was also the case with ibn Mas'ood, and 'Ubayy, from among a small group of the companions who took the entire Qur'aan from the Prophet, Peace be upon him.

Therefore, Abu Ad-Dardaa' was himself a school, and we are in need of giving his advice care and concern. For this reason those with the time should gather this advice and explain it in a disciplined fashion with knowledge and action, in accordance with the speech of *Ahlus-Sunnah wal-Jamaa'ah,* and based on the speech of the scholars, to see its effects on the people.

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9 *Seeratul-A'laam An-Nubalah* [346/2]

# WHO IS ABU AD-DARDAA'?

The name of Abu Ad-Dardaa' Al-Ansaaree Al-Khazrajee was 'Uwaymir ibn Zayd ibn Qays, and it was also said that his name was 'Uwaymir bin 'Aamir. He accepted Islam on the day of Badr, may Allaah be pleased with him, and participated in the battle of Uhud and the battles after that. 'Umar ibn Al-Khattaab, may Allaah be pleased with him, paid him a stipend of four hundred (of their currency) per month, because the companions were given stipends based on their precedence in Islam. 'Umar gave those who participated in the two battles of Badr four hundred per month and he included Abu Ad-Dardaa' with those who participated in both battles of Badr.

Adh-Dhahabee said in his biography of Abu Ad-Dardaa',

أَبُو الدَّرْدَاءِ الْإِمَامُ الْقُدْوَةُ قَاضِي دَمَشْقَ ا حَكِيمُ
هَذِهِ الْأُمَّةِ وَ سَيِّدُ الْقُرَاءِ بِدَمَشْقَ

**"Abu Ad-Dardaa' was an Imaam to be followed, the judge of Damascus, the**

**wise man of this Ummah, and the best of the reciters of Damascus."**[10]

Also from Adh-Dhahabee describing his attributes,

الْإِمَـامُ الْـقُـدْوَةُ

**"(He was an Imaam to be followed)"** and his being such is because he was the leader in teaching the people, reciting the Qur'aan to them and combining knowledge and action. There are three requisites describing an Imaam who is to be followed: he is to be a teacher; a scholar who implements his knowledge; and a reciter to the people, thus benefiting them. Thus, whoever combines knowledge and actions, teaching, and exerting his soul for the people, he is their Imaam."

And he said,

قَـاضِـي دَمَـشَـقَ

**"(He was the judge of Damascus),** because he was appointed as the judge of Damascus. When he was appointed, the people congratulated him on his being assigned to the position because the one who assigned him was 'Uthman, and if 'Uthman assigned him as

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[10] *Seeratul-A'laam An-Nubalah* [335/2]

judge, he deserved this great trust due to the praise of 'Uthman (by the Prophet, Peace be upon him), may Allaah be pleased with him. When they came to congratulate him, he scolded and censured them sternly,

وَ اللهِ لَا أَرَى أَحَدًا أَحَقُّ بِأَلَّا يُهَنَّأَ مِنَ الْقَاضِي إِذَا وُلِيَ.

**'By Allaah, I do not see that anyone less deserves to be congratulated than the judge if he is appointed.'"**

It is a tremendous responsibility to be appointed the position of judge, or a position of leadership small or big. It is a trust, and it has been authenticated that he, Peace be upon him, said,

مَنْ جُعِلَ قَاضِيًا فَقَدْ ذُبِحَ بِغَيْرِ سِكِّينٍ

**"Whoever had been appointed as a judge had been slaughtered without a knife."**

And it has been authenticated from him, Peace be upon him, that he said,

الْقُضَاةُ ثَلَاثَةٌ ا قَاضِيَانِ فِي النَّارِ ا وَ قَاضٍ فِي الْجَنَّةِ

> **"The judges are three: two in the Fire and one in Paradise."**

This frightens the people of knowledge and actions, so when they are given a trust, they take it with fear of Allaah the Exalted. Thus, they do not work for the people's praise, to be seen by them, or to follow their own desires. This trust is only between them and Allaah the Exalted.

The third description from Adh-Dhahabee of Abu Ad-Dardaa' is that he was the wise man of this Ummah. This is because it has been narrated from the Prophet, Peace be upon him, that he said,

حَكِيمُ أُمَّتِي عُوَيْمِر

> **"The wise man of this Ummah is 'Uwaymir."**

The wise person is one who advises with wisdom. Advice must be in accordance with knowledge, and in accordance with the Qur'aan and the Sunnah. Advice may be given attention by many, but that from the light of the Book and the Sunnah is the advice to be considered. Thus, one who is impressed with someone should not take that person's advice if it is in opposition to the Book and the Sunnah.

Remaining upon advice in opposition to the Book and the Sunnah is a form of opposing what Allaah the Exalted has sent down. Therefore, advice is important, but it is a requirement that it be in accordance with what has come in the Qur'aan and the hadith of Al-Mustafa, Peace be upon him.

Adh-Dhahabee described him as among the best of the reciters of Damascus because he recited the Qur'aan from the Prophet, Peace be upon him, collecting the whole Qur'aan during the lifetime of Al-Mustafa, Peace be upon him. He presided over the recitation—as we have mentioned to you—during the rule of 'Uthman, may Allaah be pleased with him. Rather he presided in Damascus before the rule of Uthman because he wanted to gather the people to carry the Qur'aan after him, as did the well-known reciter ibn 'Aamir Dimashqee Al-Yahsabee, who learned the Qur'aan from the students of Abu Ad-Dardaa', may Allaah be pleased with him.

Abu Ad-Dardaa' has a high position in hadith; he narrated many of the hadiths of Al-Mustafa, Peace be upon him; and many of the companions have narrated from him, including Anas ibn Maalik, Fudaalah ibn 'Ubayd, ibn Abbaas, 'Abdullah ibn 'Amr ibn Al-'Aas, Abu Umaamah and many more.

Abu Ad-Dardaa' lived far away from the pleasures of the world, abstaining from it completely. He passed away 33 years after the migration—after ibn Mas'ood, but before 'Uthman ibn 'Affan, may Allaah be pleased with them all.

Whoever reads the biography of Abu Ad-Dardaa' will find himself eager to examine it deeply. He said,

كُنْتُ تَاجِرًا قَبْلَ الْمَبْعَثِ فَلَمَّا جَاءَ الْإِسْلَامُ
جَمَعْتُ التِّجَارَةَ وَ الْعِبَادَةَ فَلَمْ يَجْتَمِعَا
فَتَرَكْتُ التِّجَارَةَ وَ لَزِمْتُ الْعِبَادَةَ

**"I used to be a merchant before the sending (of the Prophet), so when Islam came I combined trade and worship, but they did not mix. So I abandoned trade and adhered to worship."**

The Prophet Peace be upon him made a brotherhood between Abu Ad-Dardaa' and Salmaan (Al-Faarisee), may Allaah be pleased with them. In an authentic narration,

وَ فِي يَوْمٍ مِنَ الْأَيَّامِ جَاءَتْ أُمُّ الدَّرْدَاءِ الْكُبْرَى
تَشْكُو زَوْجَهَا أَبَا الدَّرْدَاءِ إِلَى سَلْمَانَ فَقَالَتْ :

إِنَّهُ يَصُومُ دَائِمًا وَ لَا يُفْطِرُ وَ إِنَّهُ يَقُومُ اللَّيْلَ وَ إِنَّهُ لَا حَاجَةَ لَهُ بِأَهْلِهِ . فَلَمَّا جَاءَ أَبُو الدَّرْدَاءِ قَرُبَ لَهُ سَلْمَانُ طَعَامًا فَقَالَ لِسَلْمَانَ : إِنِّي صَائِمٌ . فَقَالَ : أَقْسَمْتُ عَلَيْكَ بِاللهِ لَتَأْكُلَن . فَلَمْ يَزِلْ بِهِ حَتَّى أَكَلَ ؛ فَلَمَّا فَرَغَ أَرَادَ أَبُو الدَّرْدَاءِ أَنْ يَقُومَ فَقَالَ لَهُ سَلْمَانُ : نَمْ . فَلَمَّا أَتَى الصُّبْحُ قَامَ فَصَلَّيَا رَكَعَتَيْنِ ثُمَّ ذَهَبَا إِلَى الْمَسْجِدِ فَقَالَ سَلْمَانُ لِأَبِي الدَّرْدَاءِ : يَا أَبَا الدَّرْدَاءِ : يَا أَبَا الدَّرْدَاءِ إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا وَ إِنَّ لِبَدَنِكَ عَلَيْكَ حَقًّا وَ إِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا ؛ فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ . فَلَمَّا أَتَوَا إِلَى النَّبِي عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ أَخْبَرَهُ أَبُو الدَّرْدَاءِ بِخَبَرِ سَلْمَانَ فَقَالَ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ : (( صَدَقَ سَلْمَانُ )) . وَ فِي رِوَايَةٍ أُخْرَى أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ : (( صَدَقَ سَلَمَانُ إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا وَ إِنَّ لِبَدَنِكَ عَلَيْكَ حَقًّا وَ إِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا ؛ فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ ))

One day Umm Ad-Darda (the senior one) came complaining of her husband Abu Ad-Dardaa' to Salmaan. She said, "He fasts continuously and does not break his fast, and prays all night and he has no need for his family."

When Abu Ad-Dardaa' came, Salmaan placed some food before him. He said to Salmaan, "I am fasting." He (Salmaan) responded, "I have taken an oath with Allaah about you that I will not eat until you eat." He continued in this manner until Abu Ad-Dardaa' ate. When the night came, Abu Ad-Dardaa' wanted to remain in the night prayer. Salmaan said to him, "Sleep."

When the morning approached, they both stood and prayed two rak'aat, then went to the masjid. Salmaan said to Abu Ad-Dardaa', "O Abu Ad-Dardaa', your Lord has a right over you, your body has a right over you and your wife has a right over you, so give each one their due right."

When they went to the Prophet, Peace be upon him, they informed him of what Salmaan had done. The Prophet, Peace be upon him, responded, "Salmaan is correct." And in another narration the

**Prophet, Peace be upon him, said, "Salmaan is correct: Verily your Lord has rights over you, your body has rights over you and your family has rights over you. Thus give each one their due right."**

# HE LEFT OFF TRADE AND ADHERED TO WORSHIP

Abu Ad-Dardaa' left off trade and adhered to worship. The scholars have said it is best to combine the two affairs along with jihad, meaning earning a living for oneself and one's family along with performing *jihad*. Adh-Dhahabee said,

> **"This was the case with the most complete person of this Ummah, Abu Bakr As-Siddeeq, may Allaah be pleased with him. He was engaged in earning a living, he was a devout worshipper, and he fought *jihad* in the cause of Allaah."**

Likewise were 'Abdur-Rahmaan ibn 'Awf and ibn Al-Mubaarak. But many do not have the strength to do that; each person should do what is suitable for him. There must be time for worship, or time for *jihad,* but leaving off earning a living for the family is blameworthy, as is leaving one's family for long periods of time—sometimes forty days and sometimes four months and the like—without provision and supervision. This opposes what the *salaf as-sâlih* were upon, may Allaah be pleased with

them. The basic principle is to give appropriate rights to oneself, one's Lord, and one's family. Thus, everyone is given the rights Allaah the Exalted has allotted for them.

Abu Dhar, may Allaah be pleased with him, said,

مَا حَمِلَتْ وَرَقَاءُ وَ لَا أَظَلَّتْ خَضْرَاء أَعْلَمُ مِنْكَ يَا أَبَا الدَّرْدَاءِ .

**"The soil does not carry and the green does not shade one more knowledgeable than you, Oh Abu Ad-Dardaa'."**

مَا حَمِلَتْ وَرَقَاءُ

**"The soil does not carry"** means the earth, and **"the green does not shade"** means the sky because blue is sometimes referred to as green. This is a tremendous testimony from Abu Dhar.

Narrated from Masrooq, may Allaah have mercy on him, who was from the leaders of the *taabi'een*,

وَ جَدْتُ عِلْمَ الصَّحَابَةِ انْتَهَى إِلَى سِتَّةٍ إِلَى عُمَرَ وَ عَلِيٍّ وَ أُبَيٍّ وَ زَيْدٍ وَ أَبِي الدَّرْدَاءِ وَ ابْن مَسْعُود رَضِيَ اللهُ عَنْهُمْ

**"I found that the knowledge of the companions ends with six: 'Umar, 'Ali, 'Ubay, Zayd, Abu Ad-Dardaa' and Ibn Mas'ood, may Allaah be pleased with them.**

It has been narrated from ibn 'Umar with a chain of narration in which all the men are reliable that he said,

حَدِّثُونَا عَنِ الْعَاقِلِينَ. قَالُوا : وَ مَنْ الْعَاقِلَانِ ؟

قَالَ : مُعَاذ وَ أَبُو الدَّرْدَاءِ.

**"Narrate to us from the intellectuals." They said, "And who are the intellectuals?" He said, "Mu'aadh and Abu Ad-Dardaa'."**

Ibn 'Umar spoke the truth, may Allaah be pleased with him. Mu'aadh was the most knowledgeable concerning the *halaal* and *haram,* and he was the most intelligent. Likewise Abu Ad-Dardaa', may Allaah be pleased with him, was from the most intelligent of this Ummah. Knowing this, take the advice of Abu Ad-Dardaa' and the lessons and understanding connected with it.

## THE FIRST ADVICE

A man came to (Abu Ad-Dardaa') saying,

يَا أَبَا الدَّرْدَاءِ أَوْصِنِي . فَقَالَ : اذْكُرِ اللهَ فِي السَّرَّاءِ يَذْكُرْكَ فِي الضَّرَّاءِ وَ إِذَا ذَكَرْتَ الْمَوْتَى فَاجْعَلْ نَفْسَكَ كَأَحَدِهِمْ وَ إِذَا أَشْرَفَتْ نَفْسُكَ عَلَى شَيْءٍ مِنَ الدُّنْيَا فَانْظُرْ إِلَى مَاذَا يَصِيرُ .

**"O Abu Ad-Dardaa', advise me." He responded, "Remember Allaah in times of ease and He will remember you in times of hardship. And if you remember the deceased, then place yourself among them, and if you value something from this worldly life, look at what it will become."**

These words contain three pieces of advice. The man said, **"Advise me."** We take from this that it was from the guidance of the *salaf* to request advice from their scholars. And it is befitting that the one whom advice is sought from strive to give complete advice to the seeker. This is the first benefit.

One of the companions said to the Prophet, Peace be upon him, **"Advise me, Oh Messenger of Allaah."** He responded,

لَا تَغْضَبْ

**"Do not become angry."**

He said to another person,

كُفَّ عَلَيْكَ هَذَا

**"Restrain this (meaning the tongue)."**

In this way, he gave advice to a number of the companions. So seeking advice is important.

Sometimes advice is sought in writing from someone, saying (on paper), **"Advise me."** If the person asked knows the seeker's condition, he will give pure advice, and strive to clarify what is appropriate for the seeker. There was a lot of correspondence between Abu Ad-Dardaa' and his brothers, as is known from his biography. One should follow the example of this advice and write to one's brother, **"My brother, advise me."**

Letters have an effect that direct confrontation does not have. One might not confront another about issues in person, being too shy—and the

one in need of it may be too shy. But if the request is concerning that which will guide one in religion and adherence to the correct *minhaj*, it is likely to be effective. So one should write asking for advice to get advice written that is appropriate and beneficial for one's condition.

So Abu Ad-Dardaa' advised him, **"Remember Allaah in times of ease and He will remember you in times of difficulty."** The command to remember Allaah is general, but does this refer only to the movement of the tongue?

The scholars have said that remembrance is:

**First:** For the heart to be in agreement with what is uttered by the tongue.

**Second:** The remembrance of the heart by pondering, contemplating, reflecting, and considering.

**Third:** Remembrance with the tongue only, and this is the lowest level with the least reward.

Remembering Allaah the Exalted with one's heart and tongue is the best level, and it was the way of the prophets and messengers, as well as the truthful. Their hearts were always in agreement with their tongues; if their tongues moved, their hearts moved with them.

The second level is that the heart moves with remembrance, even if the tongue does not move.

The third and last level is to move the tongue even if the heart is busy with distractions or something else it is contemplating.

The scholars said that if a person remembers Allaah with his tongue while his heart is busy with something of great importance and benefit, then this is greater and better.

For example, 'Umar, may Allaah be pleased with him, said,

إِنِّي لَأُجَهِّزُ الْجَيْشَ فِي الصَّلَاةِ

> **"Verily I arrange the army during the prayer."**

He would recite, remember Allaah, recite Al-Faatiha and other portions of the Qur'aan and glorify Allaah, but he would be busy in his prayer with that which was of a greater benefit to the Muslims: preparing the army for *jihad*. At this level, there is no doubt that having a busy heart while remembering Allaah with the tongue is better than remembrance with the tongue and the heart, but only in certain situations.

The meaning of remembrance of Allaah is not only *tasbeeh, tahleel,* and *tahmeed*. It is general—any way in which Allaah is remembered. One of the descriptions of the allies of Allaah is that when they are seen, those who see them are caused to remember Allaah with statements, actions, and knowledge. Thus remembrance of Allaah is general, referring to the worship of the heart, tongue and limbs.

Reciting the Quran is also remembrance of Allaah the Exalted, who said,

﴿ إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٩﴾ ﴾

**"Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'aan) and surely, We will guard it."**[11]

And He said,

﴿ وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْـَٔلُونَ ﴿٤٤﴾ ﴾

**"And indeed, it is a remembrance for you and your people, and you [all] are going to be questioned."**[12]

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[11] Soorah Al-Hijr [15:9]
[12] Soorah Az-Zukhraf [43:44]

According to one explanation of this verse, every type of worship is remembrance, thus one should remember Allaah with all of them.

So **"remember Allaah in times of ease"** means one should remember Allaah while enjoying the blessing.

Some of the companions, may Allaah be pleased with them, said,

ابْتَلَيْنَا بِالسَّرَّاءِ فَلَمْ نَصْبِرْا وَ ابْتَلَيْنَا بِالضَّرَّاءِ فَصَبَرْنَا

> **"We were tested with ease and we were not patient, and we were tested with difficulty and we were patient."**

When a calamity occurs, there is a lot of motivation to be patient. But who can be patient remembering Allaah during ease, while blessing of all types are showering down? However, one should be patient and avoid using them in what opposes the command of Allaah. There is no doubt that this requires a heart connected to remembrance.

Thus, Abu Ad-Dardaa' advised, **"Remember Allaah in times of ease"**—and added the condition—**"He will remember you in times of difficulty."** And this is from the core of the

advice of Al-Mustafa, Peace be upon him, who said,

احْفَظِ اللهَ يَحْفَظْكَ، احْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ

**"Preserve the rights of Allaah and He will preserve you. Preserve the rights of Allaah and you will find Him in front of you."**

Pay attention to the usage of favors, times of ease, and present conditions. Favors pour down from morning to evening, but where is the remembrance of Allaah? Where is the gratitude? Shaytaan may come to and make one think oneself deserving of these favors due to one's actions, forgetting one's sins, transgressions, shortcomings, and the favor of Allaah the Exalted, on an individual level or a societal level. Thus it is obligatory upon the slaves of Allaah—as individuals and as a community—to give attention to the times of ease and favors, holding tightly to remembrance of Allaah. Then when the hard times come, Allaah the Exalted will bring ease. The Exalted said,

﴿ إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا۟ وَّٱلَّذِينَ هُم مُّحْسِنُونَ ﴿١٢٨﴾ ﴾

> **"Indeed, Allaah is with those who fear Him and those who are doers of good."** [13]

The second piece of advice is found in the statement of Abu Ad-Dardaa', **"If you remember the deceased, place yourself among them."** If the hearts were sound, death would not be mentioned except that the hearts would tremble from fear of Allaah the Exalted. For this reason, if someone were to die in Al-Koofah the effects of it would be seen on the face of Ibrahim An-Nakha'ee—from the best of the people of Al-Koofah, and the most knowledge of them—for a number of days, even if he did not know the person. It was said to him, **"Oh, Ibrahim, you are our teacher, you are such and such, and we observe you alarmed of death."** He said, **"I am not alarmed of death"—or as he said—"but rather an affair has come down upon your brother after it, either to bliss or to the fire. And he used to live amongst you. But after death, where did he go? Did he go to the garden of bliss, or did he go to the fire?**

This was the way of our Prophet, Peace be upon him. He passed by two graves and pointed to them and said,

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[13] Soorah An-Nahl [16:128]

إِنَّهُمَا لَيُعَذَّبَانِ، وَ مَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَبْرِئُ مِنَ الْبَوْلِ، وَ أَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ

**"They are surely being punished, and they are not being punished for major (sins). As for one, he did not protect himself from urine, and as for the other, he used to go around carrying tales."**

Make preparations for what has befallen the dead, (because you do not know whether your) death is tomorrow or the day after that. If you reach the morning, do not expect to reach the evening, and if you reach the evening, do not expect to reach the morning, and be in this world as a stranger or a wayfarer. This is the affair of the sound heart. As for the person believing that because he is young and in good health he will live for a long time, this is from the deceptions of Shaytaan.

﴿وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ﴿١٢٠﴾﴾

**"But Shaytaan does not promise them except delusion."** [14]

[14] Soorah An-Nisaa [4:120]

When remembering the death of companions, scholars of the past and people of today, or when present giving condolences, passing by a grave yard, attending a burial, or praying *janazah,* one must prepare oneself as if he is the one who has died. By this the tree of *emaan* is grown in the hearts and its fruits are magnified. If the hearts are void of the remembrance of death, the heart dies. Al-Hassan, may Allaah have mercy upon him, said,

لَوْ فَارَقَ ذِكْرُ الْمَوْتِ قَلْبِي لَفَسَدَ قَلْبِي

> **"If the remembrance of death is absent from my heart, my heart will surely be corrupted."**

The first stage of the corruption of the heart is its attachment to the worldly life, forgetting death and the next life. Because of this, Abu Ad-Dardaa' cautioned,

إِذَا ذَكَرْتَ الْمَوْتَ فَاجْعَلْ نَفْسَكَ كَأَحَدِهِمْ

> **"When you remember death, place yourself among them."**

He said in the third piece of advice,

وَ إِذَا أَشْرَفَتْ نَفْسُكَ إِلَى شَيْءٍ مِنَ الدُّنْيَا فَانْظُرْ إِلَى مَاذَا يَصِيرُ

**"and if you value something from the worldly life, look at what it will become."**

If one values a position, one should look at what it will become. If one values wealth, one should look to see what it will become. To **"value"** is to look up to something, elevating and desiring it. However, there is no doubt it will cease to exist."

Some of Imaam Ahmad's children insisted that he accept the gift of the ruler, as Imaam Ahmad had once said,

عَطَايَا السُّلْطَانِ أَحَبَّ إِلَيَّ مِنْ صِلَةِ الإِخْوَانِ

**"The gift of the ruler is more beloved to me than the ties of brotherhood."[15]**

So they encouraged him to take this gift because he had a debt. But he refused because of the trial of the saying that the Qur'aan was created at that time, may Allaah have mercy

15 **Translator's footnote:** Imaam Ahmad said, **"Receiving payment for teaching is better to me than receiving payment from a ruler, and receiving payment from the ruler is better to me than sealing the ties of brotherhood."**

upon him. After a year went by and he was eased from that difficulty, a source of provision came to him. Then he asked his sons,

مَا رَأْيُكُمْ لَوْ قَبِلْنَا ؟ لَقَدْ فَرَجَ اللهُ الأَمْرَ

**"Now what do you think about accepting (that gift)? Allaah has surely opened the way for us."**

A year went by, but were he to have accepted the ruler's gift, the ruler would have had a favor over him. So when his sons wanted to elevate the gift, and for him to accept it, he wanted to teach them. He wanted them to see what they would have become if they had accepted it.

If one values oneself due to a position, one must see what it will be like when one leaves it. Look at the end of the affair, and judge it based on that from the beginning. When one does this, one does not honor oneself due to any worldly affair. For this reason, the companions were attentive to this matter; they knew what was obligatory, and the affair (of this world) was (held) in their hands and not in their hearts. Everything in this worldly life will either be left behind or leave one behind. Thus, either the companions obtained what they wanted or they did not attach their hearts to anything (beyond their reach) from the worldly

life. If one honors oneself with something from the worldly life, one should look at what it will become, and (depending on whether that is good or bad) either abandon it, or deal with it in a way that will make the outcome in one's favor.

## THE SECOND ADVICE

Abu Ad-Dardaa', may Allaah be pleased with him, used to say,

أَعُوذُ بِاللهِ مِنْ تَفْرِقَةِ الْقَلْبِ . قِيلَ : لَهُ وَمَا تَفْرِقَةُ الْقَلْبِ ؟ قَالَ : أَنْ يُوضَعَ فِي كُلِّ وَادٍ مَالٌ .

> **"I seek refuge in Allaah from the separation of the heart. It was asked, "And what is the separation of the heart?" He replied, "That wealth is placed for me in every valley."**

We witness this with those whom Allaah the Exalted has tried with wealth in Riyaadh, in the North, in the South, within the Kingdom (of Saudi Arabia), and outside of it. Allaah has tried them with the separation of the heart. Wealth wants its portion of the heart—it wants to be sought. So Abu Ad-Dardaa' said,

أَعُوذُ بِاللهِ مِنْ تَفْرِقَةِ الْقَلْبِ

**"I seek refuge in Allaah from the separation of the heart"** because the heart fluctuates. It is not possible for the heart to unite upon the

remembrance and obedience of Allaah while a portion of it is in every valley (wherever one's wealth is).

When it was asked,

وَ مَا تَفْرِقَةُ الْقَلْبِ؟ قَالَ : أَنْ يُجْعَلَ لِي فِي كُلِّ وَادٍ مَالٌ .

> **"What is the separation of the heart?"** he responded, **"That wealth is placed for me in every valley."**

This was his advice for the Ummah. One content with what he has be given from worldly matters is one whose wealth is close to him, not the one who gives himself free rein to chase wealth. We have seen many whose hearts are united upon worship, find enjoyment in it and cultivating their families and children, but when wealth is placed in every valley for them their hearts separate and they are no longer enjoying life. So seek refuge in Allaah from the separation of the hearts as Abu Ad-Dardaa' did; may Allaah be pleased with him.

It is narrated from 'Aun ibn 'Abdullah, the well-known *taabi'ee,*

قُلْتُ لِأُمِّ الدَّرْدَاءِ أَيَّ عِبَادَةٍ أَبِي الدَّرْدَاءِ كَانَتْ أَكْثَر ؟ قَالَتْ : التَّفَكُّرُ وَالْإِعْتِبَارُ .

**"I asked Umm Ad-Dardaa',[16] 'Which worship did Abu Ad-Dardaa' perform most?' She replied, 'Pondering and reflecting.'"**

And Abu Ad-Dardaa' himself said,

تَفَكُّر سَاعَة خَيْرٌ مِنْ قِيَامِ لَيْلَة

**"Pondering for an hour is better than the night prayer,"**

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[16] The elder and younger Umm Ad-Dardaa': The younger one was a scholar, and a learned person, may Allaah have mercy upon them both. She was a person of knowledge, and her husband was a scholar. It is a must that the scholar cultivates his family. Many people do not interact with their family concerning knowledge. The people benefit from one's knowledge, and one may have an abundant amount, and goodness and guidance, but when one interacts with one's family, it is only on the household level: eating and drinking, manly needs, and coming and going, and this is not justified. Those most deserving to be taught and protected from the fire are one's family members; if they are not, one must blame oneself. Therefore, the wife of Abu Ad-Dardaa' was a scholar, and this knowledge must have come from his teaching her. Speaking with one's family with knowledge and addressing them with benefit is one way of spreading knowledge. The one who comes and goes and his concern is only his needs from his family on a household level will be questioned about those under his care. The Prophet, Peace be upon him, said, **"All of you are shepherds and all of you will be questioned concerning your flocks."**

referring to the one similar to him in understanding and knowledge.

There are two issues here. First, Umm Ad-Dardaa' deemed pondering and reflecting to be worship, correctly so. Pondering is from the commands of Allaah, and that which Allaah has commanded us is worship. The Exalted said,

﴿ إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَأٓيَٰتٖ
لِّأُوْلِي ٱلْأَلْبَٰبِ ١٩٠ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمٗا وَقُعُودٗا وَعَلَىٰ
جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا
بَٰطِلٗا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ١٩١ ﴾

**"Those who remember Allaah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose! Glory to You! (Exalted be You above all associated with You as partners). Give us salvation from the torment of the Fire."**[17]

And He said:

[17] Soorah Aali Imraan [3:191]

﴿ ۞ قُلۡ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍۖ أَن تَقُومُواْ لِلَّهِ مَثۡنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُواْۚ ﴾

**"Say, 'I exhort you on one (thing) only: that you stand up for Allaah's sake in pairs and singly, and reflect.'"**[18]

And He said:

﴿ قُلِ ٱنظُرُواْ مَاذَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَمَا تُغۡنِي ٱلۡأٓيَٰتُ وَٱلنُّذُرُ عَن قَوۡمٖ لَّا يُؤۡمِنُونَ ١٠١ ﴾

**"Say, 'Observe what is in the heavens and earth.' But of no avail will be signs or warners to a people who do not believe."**[19]

The verses that encourage reflecting, pondering, and contemplating the dominion of the heavens and the earth are many. So most of Abu Ad-Dardaa's worship was reflecting upon the signs of Allaah, which led him to exalting Allaah the Exalted. But today people look at the sky as though it is not a sky, and at a camel as though it is not a camel. They do not reflect or ponder. And Allaah the Exalted said,

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[18] Soorah As-Saba [34:46]
[19] Soorah Al-Yunus [10:101]

﴿ أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾ ﴾

**"Do they not look at the camels, how they are created? And at the heaven, how it is raised? And at the mountains, how they are rooted and fixed firm?"[20]**

Reflecting brings about remembrance, awe and fear. Allaah described his allies with having true reflection. He said,

﴿ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ﴾

**"And they think deeply about the creation of the heavens and the earth."[21]**

They are the people of intellect, so how beautiful is the statement of Al-Hasan Al-Basri, may Allaah have mercy upon him,

عَامِلْنَا الْقُلُوب لإِصْلَاحِهَا بِالتَّفَكُّرِ فَأُورِثَهَا التَّذَكُّرُ

**"We worked to rectify the hearts by reflection, thus we were given remembrance."**

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20 Soorah Al-Ghashiyah [88:17-20]
21 Soorah Aali-Imraan [3:191]

So reflection causes the hearts to have remembrance. Remembering Allaah, the Hereafter, and the rights of Allaah the Exalted—it is this that we return (to Him). The complete statement of Al-Hasan is,

> **"Thus we returned with remembrance upon reflecting, and our hearts moved with them."**

That is, if the hearts have hearing and insight, as is known by experience. So increase in reflecting upon the Hereafter, Paradise and the Fire, those who have passed away, death, the kingdom of the heavens and the earth, the rights of Allaah the Exalted, and His Attributes. Treating one's heart with contemplation will bring about remembrance. Remembering, glorifying and fearing Allaah in the heart again and again will open a door to ponder that was not open before that. In this way, one returns, as is understood by the statement of Al-Hasan.

The hearts have hearing and sight. We do not want to be from the heedless who see the creation of Allaah the Exalted and do not ponder over it. This is no doubt a description of those who turn away. The Exalted said,

﴿ وَكَأَيِّن مِّنْ ءَايَةٍ فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴾

**"And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away."**[22]

And He said,

﴿ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٱلْحَقَّ فَهُم مُّعْرِضُونَ ﴾

**"But most of them do not know the truth, so they are turning away."**[23]

They turn away from the religion, reflecting, contemplating, and consideration. There is no doubt this will lead the hearts to be deceived by the worldly life and sins.

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22 Soorah Al-Yusuf [12:105]
23 Soorah Al Anbiyah [21:24]

# THE THIRD ADVICE

From the advice of Abu Ad-Dardaa' to the Ummah as a whole, one day he said to the people,

مَالِي أَرَى عُلَمَائَكُمْ يَذْهَبُونَ وَ جُهَّالُكُمْ لَا يَتَعَلَّمُونَ ؟ تَعَلَّمُواْ! فَإِنَّ الْعَالِمَ وَ الْمُتَعَلِّمُ شَرِيكَانِ فِي الْأَجرِ.

> **"Why is it that I see the scholars passing away and the ignorant not learning? Learn, for verily the scholar and the student share the reward."**

How much have we cried over the number of scholars passing, those we have met and taken knowledge from, or those we have heard of and would have loved to meet. The people abstain from the scholars because they are in their midst and they are alive, but when they pass their hearts are moved. We have scholars—the best of the Ummah in *tawheed, hadith, fiqh,* and all of the legislated sciences. We see them passing away and we see only a few people with them. Many adhere to the religion, but

when they have free time, they do not go to the scholars to learn.

The Ummah today is in need of the scholars who teach and cultivate. There is no doubt that during the era of the companions there were many scholars, and likewise during the era of the *taabi'een*. But today there are perhaps ten, twenty, thirty, or fifty. Ten years from now, the Ummah here in this country could reach thirty or forty million. But who will teach them? One scholar is not able to do it—even one hundred would not be able to do it. No doubt, they are in need of those who will take knowledge from its people and teach it.

So learn and take knowledge from the scholars today, because there will come a time when the people will search for a scholar and not find one who has actualized knowledge in statement and actions and is learned. In other countries, you will see many who speak about knowledge, but those whose speech is governed by the Book and the Sunnah are few and rare because the scholars have passed away, the ignorant did not learn, and the number of the people is growing. Thus, take the advice of Abu Ad-Dardaa' as he was a wise, pious advisor, and learn, for verily the scholar and the student share a reward. It is heartbreaking to remember the statement of Al-Mustafa, Peace be upon him,

إِنَّ اللهَ لَا يَنْتَزِعُ هَذَا الْعِلْمَ انْتِزَاعًا مِنْ صُدُورِ الْعُلَمَاءِ وَ لَكِنْ بِمَوْتِ الْعُلَمَاءِ ا حَتَّى إِذَا لَمْ يَبْقَ عَالِمٌ اتَّخَذَ النَّاسُ رُءُوسًا جُهَالاً فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَ أَضَلُّوا

> **"Verily Allaah will not remove knowledge by removing it from the chests of the scholars, but by the death of the scholars such that no scholars remain. So the people will take the ignorant as their leaders. They will be asked, and will give religious verdicts without knowledge. They will be astray and they will lead others astray."**

No doubt, this is frightening, thus those who have time and sound judgment must take from the scholars and be patient for the time spent doing so. There is no doubt that the people need students of knowledge in villages, cities, and neighborhoods more than they need food and drink.

## THE FOURTH ADVICE

Abu Ad-Dardaa' said,

إِنِّي لَآمُرُكُمْ بِالْأَمْرِ وَ مَا أَفْعَلُهُ وَ لَكِنْ لَعَلَّ اللهَ يَأْجُرُنِي فِيهِ.

> **"Verily I command you with an action, and I do not do it, but perhaps Allaah will reward me for it."**

A scholar may be overloaded in his obligations, thus he gives a lot of commands he does not fulfill himself from among the recommended and obligatory acts. However, he hopes for the reward of guiding and directing the people to do it, while he is busy with something more beneficial for the Ummah. We take from this that a scholar is not blamed if he commands with some things he does not do, except if he does something impermissible or he abandons an obligation specifically for him.

There are two benefits from his statement. First, the scholar does not say,

أَنَا لَا أَفْعَلُ هَذَا الشَّيْءَ ا لَا آمُرُ بِهِ لِأَنِي لَا أَفْعَلُهُ.

**"I do not perform this action, so I will not command with it."** Imaam Malik, may Allaah have mercy upon him, was asked,

> **"Should a person enjoin the good and forbid the evil while he falls into it?"** He responded, **"Yes he should command and forbid. If no one commanded or forbade except those who did (all they commanded) there would be few who would command and forbid."**

When one commands, one should make oneself the recipient of that command before others. So some people may be overloaded with things that are more virtuous than other obligations. Thus, he gives precedence to that which he sees as more virtuous and having a greater reward.

Secondly, one must not look at the scholar as one would look at others because the scholar may command something that he does not do. Imaam Ahmad left off the night prayer for a period of time, and he was asked about this. He responded,

> **"We have traded the night prayer for studying with Abu Zur'ah."**

This known scholar had come from Rey to Baghdad, so Imaam Ahmad exchanged the night prayer for studying with him, because the benefits were far reaching yet only available for a limited time, since Abu Zur'ah would be leaving. The night prayer's benefits are limited (to the one praying). And Allaah the Exalted will grant rewards for one's good intentions.

Ibn Al-Qayyim, may Allaah have mercy upon him, said,

وَ قَدْ يَأْتِي الشَّيْطَانُ إِلَى الْعَبْدِ فَيَقُولُ لَهُ: لَا تَتَكَلَّمْ حَتَّى تَفْعَلَ. فَيَذْهَبُ كَثِيرٌ مِنَ الْخَيْرِ بِهَذِهِ الشُّبْهَةِ! فَيَأْتِي مَا يَعْرُضُ لِلْعَبْدِ فَلَا يَعْمَلُ ثُمَّ لَا يَتَكَلَّمُ فَلَا يَنْتَشِرُ الْخَيْرُ.

> **"Shaytaan may come to a person and say: Do not speak until you perform (this act). Thus a lot of good will be missed due to this doubt. Something will be presented to someone and he will not do it, and so he will not command others to do it; thus the good will not be spread.**

So we must remind others of good everywhere and address ourselves with it as well as others

so that perhaps the good will spread and be a benefit for the Ummah.

## THE FIFTH ADVICE

Abu Ad-Dardaa', may Allaah be pleased with him, once wrote to Maslamah ibn Makhlad,

سَلَامٌ عَلَيْكَ أَمَّا بَعْدُ، فَإِنَّ الْعَبْدَ إِذَا عَمِلَ بِمَعْصِيَةِ اللهِ أَبْغَضَهُ اللهُ، فَإِذَا أَبْغَضَهُ اللهُ بَغَّضَهُ إِلَى عِبَادِهِ.

> ***"Salaam alaika.* As to what follows, verily when the slave disobeys Allaah, Allaah hates him, and if Allaah hates him, then He makes the people hate him."**

This is an amazing advice and a great reminder. The first of it is in *"Salaam alaika."* From the manners of the *salaf* in their letters was beginning with *"Salaam"*—in the indefinite article, not the definite article. It is not proper to begin a letter with ***"As-salaam,"*** rather with ***"Salaam alaika"*** or ***"Salaam alaikum wa rahmatullaahi wa barakaatuhu."*** After beginning with the indefinite article, seal the letter with the definite article. Some of the scholars have said this is taken from what appears in Soorah Al-Maryum. The *salaam* is repeated in two places—in the greeting and in

the letter, and in the first position it is indefinite, while in the second position it is definite. It appears first as,

﴿ وَسَلَٰمٌ عَلَيۡهِ ﴾

**"*Salaam* upon him."**[24]

And secondly,

﴿ وَٱلسَّلَٰمُ عَلَيَّ يَوۡمَ وُلِدتُّ وَيَوۡمَ أَمُوتُ وَيَوۡمَ أُبۡعَثُ حَيّٗا ٣٣ ﴾

> **"*As-Salaam* upon me the day I was born, the day I die and the day I am raised alive."**[25]

This is the manners of the letter. In his statement ***"alaika,"*** he did not say, ***"alaikum"*** because it is from the guidance of the Salaf that they would address the singular individual with the singular ***salaam***. Thus Abu Ad-Dardaa' wrote, ***"salaam alaika,"*** and continued.

When giving ***"salaam"*** to an individual it is permissible to address him with the plural, ***"salaamu alaikum,"*** with the view that one is giving this person *salaam* along with the angels

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[24] Soorah Al-Maryum [19:15]
[25] Soorah Al-Maryum [19:33]

with him. But it is better to say to one person, *"As-Salaamu alaika."* According to what appears in Al-Bukharee, Adam, Peace be upon him, was told,

> **"Go to that group of angels and see what they greet you with, because it will be your greeting and the greeting of your children after you."**

So when he went, the angels said, ***"Salaam alaika wa rahmatullaah."*** This is proof that the individual is greeted with *alaika.* And if one intends him and the angels with him it is no problem.

Abu Ad-Dardaa' said in his advice to Maslamah ibn Makhlad,

إِنَّ الْعَبْدَ إِذَا عَمِلَ بِمَعْصِيَةِ اللهِ أَبْغَضَهُ اللهُ فَإِذَا أَبْغَضَهُ اللهُ بَغَّضَهُ إِلَى عِبَادِهِ.

> **"If the slave disobeys Allaah, Allaah hates him, and if Allaah hates him, He makes the people hate him."**

There are two levels which move the hearts. Some hearts are not moved when the anger of Allaah is mentioned, but they move if the anger of the people is mentioned. The caller and the one giving the reminder must move the people

by that which will rectify them. And this anger as it relates to the believers upon *tawheed* is from the greatest things they hate and distance themselves from, lest Allaah become angry with them, or the people become angry with them. I refer to the believers because they believed, seeking the pleasure of Allaah the Exalted, and anything that draws the anger of Allaah the Exalted, and his wrath and punishment, is obligatory for the believer upon *tawheed* to rush to distance himself from. When one disobeys Allaah, Allaah becomes angry with him if he persists upon it. As for committing a sin and repenting repeatedly, these are the signs of success.

مَا أَصَرَّ مَنِ اسْتَغْفَرَ

**"Whoever seeks forgiveness is not persistent (upon sins)."**

If one seeks forgiveness, but his soul overcomes him and he returns to it after some time, and he seeks forgiveness a second time, he is not considered persistent upon sin because when he sought forgiveness he was sincere.

So sins are a reason for the anger of Allaah the Exalted, and if Allaah becomes angry with a slave, there are legislative effects and universal effects. Among the universal effects is that one will be prevented from provision, as it comes in

the authentic narration that he, Peace be upon him, said,

إِنَّ الْعَبْدَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ

**"A person will be prevented from provision based upon a sin he committed."**

He will be tested with illness as atonement because Allaah the Exalted loves to meet His slave while he does not have any sins. He loves to test him in this world so that He will not punish him in the next life. Thus, if he is persistent upon sin, perhaps he will be tried in this world with illness and hardship as atonement for him, and this is better for him. But it is obligatory for the slave to distance himself from the causes of Allaah's anger and from the causes of various types of punishments.

As for the legislative effects, if one does a good deed, one will be given the success to achieve a good deed like it. If one commits a sin, one will fail by falling into another sin. Some of the *salaf* said, "If you see a person doing a good deed then know it has sisters, and if you see a person committing a sin then know it has sisters." As the Exalted said,

﴿ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾ ﴾

**"Nay! But on their hearts is the *Ran* (covering of sins and evil deeds) which they used to earn."[26]**

If one commits a sin, a black spot is placed on one's heart; if one repents, the spot is wiped clean. If he persists, spots appear on his heart until there are two hearts, one which is black and one which is spotless. So be cautious of this, and beware of sins of every type. And if you are overcome and fall into what humans fall into, make yourself quick to repent. The Prophet, Peace upon him, said,

وَ أَتْبَعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا

**"Follow up an evil deed with a good deed and it will wipe it out."**

Accumulate good deeds and rush to repentance, devotion, and seeking forgiveness. Do not feel good about sins and wait until the heart becomes corrupted.

People are in various conditions regarding sin. One makes light of it until falling into something major. For this reason it is

[26] Soorah Al-Mutaffifin [83:14]

prohibited to look (at the ḥaram), for example, because looking leads to the major sin, fornication. Major sins only occur by way of preliminary acts, such as looking and seclusion (with a non-*mahram* person of the opposite sex) until the person falls into a major sin. And Allaah's refuge is sought. He, Peace be upon him, said,

لَا تُتْبَعُ النَّظْرَةَ النَّظْرَةَا فَإِنَّ لَكَ الْأُولَى وَ لَيْسَتْ لَكَ الثَّانِيَةَ

**"Do not follow a look with another look; the first look is for you, but not the second."**

The second look is against the person. So how about one who persists in looking does not fear that his heart will be corrupted? If one is tested with something like this, increase in seeking forgiveness, and increase devotion. Seek the rectification of heart and limbs because this contains good in this life and the next.

# FROM THE EFFECTS OF SINS AND TRANSGRESSIONS

Deprivation of being with Allaah. From the greatest effects of sins is that it removes the person from the special quality of being with Allaah. The Exalted said,

﴿ إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا۟ وَّٱلَّذِينَ هُم مُّحْسِنُونَ ١٢٨ ﴾

**"Indeed, Allaah is with those who fear Him and those who are doers of good."**[27]

Those who persist upon sins are not from those who fear Him. One who sins and persists in it is not from those who fear Him; he does not fear Allaah the Exalted and guard himself from His severe punishment and anger. Therefore, one who persists deprives himself from the greatest thing he seeks shelter in: being with Allaah the Exalted. This special quality is for those who fear Him; it means to be given success, help, assistance, and excellence, so one is not left to one's own devices. The reward is from the same

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[27] Soorah An Nahl [16:128]

category as the action. So beware of sins, because they are as Abu Ad-Dardaa' said,

> **"the reason for the anger of Allaah the Exalted and His wrath. And if Allaah becomes angry with Him, he becomes hated among the people."**

If Allaah is pleased with a slave and loves him, it appears in a hadith that,

إِنَّ اللهَ إِذَا أَحَبَّ عَبْدًا نُودِيَ فِي السَّمَاءِ : إِنَّ اللهَ يُحِبُّ فُلَاناً فَأَحِبُّوهُ ؛ فَيُحِبَّهُ أَهْلُ السَّمَاءِ ثُمَّ يُوضَعُ لَهُ الْقَبُول فِي الْأَرْضِ .

> **"If Allaah loves a slave it is announced in the heavens, Verily Allaah loves so and so, therefore love him. So the inhabitants of the heavens love him and he is given acceptance on Earth."**

And if Allaah the Exalted is angry with a slave, he becomes hated by the creation. As it appears in some narrations, Allaah the Exalted said,

إِنَّنِي أَنَا اللهُ لَا إِلَهَ إِلَّا أَنَا إِذَا أُطِعْتُ رَضِيتُ ؛ وَ إِذَا رَضِيتُ بَارَكْتُ وَ لَيْسَ لِبَرَكَتِي نِهَايَة ؛ وَ إِنَّنِي أَنَا اللهُ لَا إِلَهَ إِلَّا أَنَا إِذَا عُصِيتُ غَضِبْتُ ؛ وَ إِذَا

غَضِبْتُ لَعَنْتُ وَ إِنَّ لَعْنَتِي تَبْلَغُ السَّابِعِ مِنَ الْوَلَدِ.

**"Verily I am Allaah, there is no deity worthy of worship except Me. If I am obeyed, I am pleased. And if I am pleased, I bestow blessings, and My blessings have no end. And verily I am Allaah, there is no deity worthy of worship except Me. If I am disobeyed, I am angry. And if I am angry, I send down a curse, and My curse reaches seven generations."**

The people make light of sins due to love of the worldly life, but all sins are evil. So beware of clinging to this world and taking pleasure in sins, as there are many permissible things that will suffice you and make you from the successful. As a result, the happiest people are those who find happiness in obedience; they receive the most joy from this worldly life. It appears in the hadith,

يَا بِلَالُ أَقِمِ الصَّلَاةَ أَرِحْنَا بِهَا

**"O Bilaal, give the call to prayer, let us relax with it."**

Relaxation is in the prayer. Those who find their enjoyment in the permissible are those who enjoy this life, and they are the fortunate. Some may perceive that enjoyment and happiness in this world is only in sin, and this is a major error. The friends of Allaah, His beloved and the righteous, are those who enjoy the worldly life and what it contains from the permissible, and they are fortunate and happy. The calamity of the sinners is upon themselves.

The person will be humiliated. One will have no strength in his words or actions. Because of this, some of the *taabi'een* said concerning the sinners,

> **"Even if they ride the finest of mounts, and the mules stroll with them, verily the humiliation of sin is in their necks."**

Fear is upon one's appearance, one's relationship with another is to reform one's disobedience, but one is found weak. The sinner is always weak in speech, actions, resolution, personality, and demeanor, except if he is tested with what Allaah tests him with.

Therefore, sins are a reason for humiliation and anger, and lack of success. So take heed to this advice from Abu Ad-Dardaa', may Allaah be pleased with him. If one is overcome and

commits sin, then let him increase in seeking forgiveness and turn to Allaah in repentance.

## THE SIXTH ADVICE

The words of Abu Ad-Dardaa' and his advice are many; however, time only allows what has been mentioned. He said,

لَوْ يَعْلَمُ النَّاسُ مَا فِي الْأَذَانِ لَأَخَذُوهُ بِالدُّوَلِ رَغْبَةً فِيهِ وَ حِرْصًا عَلَيْهِ

**"If the people knew what was in the *Adhaan*, they would alternate with it (take turns to call it), desiring it and being diligent upon it."**

The *Adhaan* contains a great virtue. The noble Prophet, Peace be upon him, said,

لَوْ يَعْلَمُ النَّاسُ مَا فِي الْأَذَانِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوا

**"If the people knew what was in the *Adhaan* and they had no other way but drawing lots, they would draw lots."**

But this is for the one who gives the *Adhaan* its right. The caller to prayer who is neglectful of this trust is threatened. The *Adhaan* is a trust

concerning the time. The caller makes the call to prayer by proclaiming the remembrance of Allaah and proclaiming to the people that the prayer—which is prescribed at fixed times—has arrived. If the caller to prayer neglects the obligation, about which the Prophet Peace be upon him said in a hadith whose chain of narration has been questioned,

الْمُؤَذِّنُ مُؤْتَمَنٌ

**"The mu'adh-dhin is a position of trust."**

He is trusted with the time and shortcomings. The caller to prayer has a great position regarding reward. Reward is according to the difficulty, and keeping track of the *Adhaan*, and remaining diligent upon it and upon the time is tremendous; therefore, the reward is great. So it is *haram* for the caller to prayer to neglect his trust, and it should only be taken by those who can uphold it.

One who calls the *Adhaan* late, by two, three, or five minutes, and is not exact in timing, is in great danger. There are those who diligently arrive at the *masjid* half an hour before the *Adhaan*, fearing that something may arise preventing them from reaching it. He worries until the time arrives, and then calls the *Adhaan*. Thus, the *Adhaan* is a great virtue. If

the people knew what was in the *Adhaan*, they would take turns calling it. And in the hadith, the Prophet, Peace be upon him, said,

الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ

**"The callers to prayer will have the longest necks on the Day of Judgment."**

The *Adhaan* is a trust, so this advice from Abu Ad-Dardaa' contains another advice for the callers to prayer to be diligent upon the time, such that they fear Allaah concerning this trust. If one calls the *Adhaan* two minutes before the actual time, how will the condition be of the invalids and the women who hear it at home? Perhaps they will pray after the *Adhaan* begins, entering the prayer before the proper time. And if one calls the *Adhaan* five or ten minutes late, people who desire to pray at its earliest time will be prevented from doing so. And there are many rules concerning this.

So it is obligatory upon the caller to prayer to fear Allaah, knowing the *Adhaan* is a trust to be accounted. This is not spoils of war, payment, and pension. It comes with a reckoning, and if one fulfills it with sincerity, there is hope for a tremendous reward from Allaah the Exalted, and glad tidings of the hadith of the Prophet,

THE SIXTH ADVICE

Peace be upon him, of a long neck on the Day of Judgment.

# CONCLUSION

I ask Allaah the Exalted to enlighten our hearts with the guidance of His Book, the Sunnah, and the *salaf*. May He make us from those who follow that which Allaah the Exalted has sent down upon His Messenger, and give us the understanding of the Companions of the Messenger of Allaah, may Allaah be pleased with them. And I ask Allaah to make our hearts at ease with *emaan*, adhering to it and its means. I ask Allaah to forgive our sins, guide our leaders to that which He loves and is pleased with, and make us and them among those who cooperate upon righteousness and piety.